Talmeez-ur-Rehman

Seeker of Allah

English Translation with Persian Text

Author

Sultan Bahoo

Translated

Mrs. Ambreen Moghees Sarwari Qadri

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SULTAN-UL-FAQR PUBLICATIONS LAHORE

PAKISTAN

Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

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First Edition March 2021
ISBN 978-969-2220-07-1

Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

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Dedicated to my Spiritual Guide,

The Universal Divine Man

and Reviver of Islam of His Era

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

Without his favour and kindness

I am nothing

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PREFACE

Talmeez-ur-Rehman (Seeker of Allah) is a unique book by the great Saint Sultan Bahoo which contains magnificent Divine secrets explained beautifully in few pages. Just by understanding and following them, a seeker of Allah can find gnosis and closeness of Allah while a seeker of world or hereafter converts to a seeker of Allah. This book is the crux of Sufism.

In 1977 a collection of manuscripts of few books of Sultan Bahoo was found from the library of Sayyid Sultan Shah, Jacobabad Sindh, Pakistan. The name of writer is not mentioned on it although the year of writing is mentioned as 1209 AH. It includes the manuscript of *Talmeez-ur-Rehman* while other books are; *Sultan-ul-Waham, Majalisa-tul-Nabi, Mohabbat-ul-Asrar, Fazal-ul-Laqa, Ain-ul-Faqr, Deedar Bakhsh (Khurd), Deedar Bakhsh (Kalan), Ain-ul-Arifeen, Mohkim-ul-Fuqara* and name of one book is not known.

Fakir Mir Mohammad got the manuscript of *Talmeez-ur-Rehman* published along with the script of Sultan Bahoo's book *Sultan-ul-Waham* in November 1998 (*Shabaan* 1419 AH). Then in February 1999 (*Dhul al-Qadah* 1419 AH) he published translation of both books together. However he titled this particular book as *Sultan-ul-Waham Khurd* although it does not contain any teachings about *waham*[1] contrary to *Sultan-ul-Waham* which Sultan Bahoo has based entirely upon the topic of *waham.* Maybe Fakir Mir Mohammad was confused because Sultan Bahoo has not mentioned the name of the book in its beginning as he usually does in other books and since its manuscript is present immediately after the script of *Sultan-ul-Waham,* he titled it wrongly as *Sultan-ul-Waham Khurd.*

[1] Spiritual conversation with Allah

It is important to mention here that in *Manaqib-e-Sultani* which is the first ever biography of Sultan Bahoo and was written by Sultan Bahoo's seventh descendent Sultan Hamid, the list of Sultan Bahoo's books is given which does not mention any book by the title *Sultan-ul-Waham Khurd.*

Talmeez-ur-Rehman is a Persian term, *talmeez* means pupil and *Rehman* is attributive name of Allah meaning the most Merciful, hence *Talmeez-ur-Rehman* literally means pupil of the Divine and refers to the seeker of Allah. The content of book and diction of Sultan Bahoo in the book itself depicts its name. Throughout the book, Sultan Bahoo is teaching the seekers of Allah what they should do and understand in order to gain gnosis and closeness of Allah.

Our beloved spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman granted me and my fellow disciple Ahsan Ali Sarwari Qadri the opportunity to translate *Talmeez-ur-Rehman* in English and Urdu respectively. He provided us the aforementioned manuscript as well as the published script of Fakir Mir Mohammad. After reading the script and pondering over it, we are mutually consented that this book is surely *Talmeez-ur-Rehman* as its name is also mentioned in *Manaqib-e-Sultani.*

I heartily thank my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman for making me capable to translate books of such an elevated Saint. I also thank Ahsan Ali Sarwari Qadri for composing the Arabic of the book.

Translation of this rare book of Sultan Bahoo is presented for the seekers of Allah. May it guide them towards the Divine. Ameen.

Lahore
February, 2021

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SHORT BIOGRAPHY OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo was born on Thursday, 1st of *Jumada ath-thani* in 1039 AH (17 January, 1630 AD) at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the *Awan* tribe of the progeny of Ali ibn Abi Talib. *Awans* are Ali's children from wives other than Fatima bint Mohammad. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saint. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of annihilation in *Hoo*[2], his name Bahoo (one with *Hoo* ھُو) was revealed to her. Sultan Bahoo says:

نام باھُوؒ مادر باھُوؒ نہاد

زانکہ باھُوؒ دائمی با ھُو نہاد

Explanation: Bahoo's mother named him Bahoo because Bahoo has always remained with *Hoo* ھُو.

Sultan Bahoo was a Saint by birth. He remained engrossed in heavenly experiences and doubtless revelations from his early age. Sultan Bahoo gained his early mystic education from his mother. A non-Muslim would immediately recite shahada and accept Islam if his eyes fell upon the luminous face of Sultan Bahoo, such was the intensity of Divine theophanies radiating from him.

Sultan Bahoo states in his books, "I searched for a spiritual guide for thirty years but in vain". It was because he already held such

[2] The Divine Essence

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elevated levels of *Faqr* where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah's vision, he was wandering in the suburbs of Shorkot when Ali ibn Abi Talib came and took him to the Mohammadan Assembly where the People of Cloak, the Rashidun Caliphs and Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took oath of allegiance at the sacred hand of Prophet Mohammad who entrusted him to Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his spiritual guide in his books. He says, "When al-Ghawth al-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end." Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took oath of allegiance at the hand of Shaikh Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of *Faqr* to Sultan Bahoo in just a single meeting.

The splendour of Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of *Faqr* and stationed at the status of Sultan-ul-Faqr V. He says, "Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me ***Mustafa Sani*** and ***Mujtaba Aakhir Zamani*** with his pearl divulging tongue." **(Risala Roohi Sharif)**

The spiritual order of Sultan Bahoo is *Sarwari Qadri* order. *Qadri* order reaches up till Prophet Mohammad through Shaikh Abdul Qadir Jilani. There are two offshoots of *Qadri* order; *Zahidi Qadri* and *Sarwari Qadri*. Sultan Bahoo declares only *Sarwari Qadri* order the proper and real *Qadri* order. He says:

- *Qadri* order has two offshoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the

seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *majdhub* devotee while the status of a *Sarwari Qadri* is that of a beloved devotee. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of *Sarwari Qadri* spiritual guide and devotees in these words:

❖ What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in Divine light of gnosis and grants him presence of Mohammadan Assembly just by his glance, the contemplation of *Ism-e-Allah Zaat*, the invocation of shahada or by his spiritual attention. This is the first day lesson of *Qadri* followers. The guide who neither knows this lesson nor takes his disciples to the holy assembly is not the perfect *Qadri* spiritual guide. His state of ecstasy is just his vain thought. The true *Qadri* disciples are eternally drowned in the Divine light of gnosis and union with Allah. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضرم ز ابتدا تا انتہا یک دم برم

طالب بیا! طالب بیا! طالب بیا! تا رسانم روزِ اوّل باخدا

Explanation: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to

me! Come to me! Come to me O seeker of Allah! I can take you to Allah on the very first day.

Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine Unity, even then he has authored 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpiece of Divine knowledge. He proclaims that if anyone could not find a spiritual guide, his books will prove to be a medium for him to reach the perfect *Sarwari Qadri* spiritual guide who will take him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. However, at some places where he mentions the Divine secrets, his diction becomes complicated. Nevertheless, his writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If the reader continues reading them with complete faith and true intention, he will be guided towards the perfect *Sarwari Qadri* spiritual guide who is the real spiritual successor of Sultan Bahoo in the contemporary age.

Urdu translations of Sultan Bahoo's following books are available in the market:

(1) Abyat-e-Bahoo (Punjabi poetry) (2) Dewan-e-Bahoo (Persian poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9)Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mehak-ul-Faqr (Khurd) (13) Mehak-ul-Faqr (Kalan) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Liqa (Khurd) (19) Fazal-ul-Liqa (Kalan) (20) Miftah-ul-Arifeen (21) Nur-ul-Huda (Khurd) (22) Nur-ul-Huda (Kalan) (23) Taufeeq-ul-

Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (Kalan) (30) Deedar Bakhsh (Khurd) (31) Kashf-ul-Asrar (32) Mohabbat-ul-Asrar (33) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar) (34) Saif-ur-Rehman (35) Talmeez-ur-Rehman (36) Ganj-e-Deen (Its manuscript was found from Tibba Peeran, District Jhang in May 1988 and was translated by Dr. Sultan Altaf Ali, a descendant of Sultan Bahoo, in September 2020).

Among these, following books have been published in English by Sultan-ul-Faqr Publications:

1. Risala Roohi Sharif (along with exegesis, published in 2015)
2. Kashf-ul-Asrar (2015)
3. Ganj-ul-Asrar (2015)
4. Shams-ul-Arifeen (2016)
5. Sultan-ul-Waham (2016)
6. Ain-ul-Faqr (2016)
7. Ameer-ul-Kaunian (2017)
8. Mohkim-ul-Fuqara (2017)
9. Kaleed-ul-Tauheed (Kalan) (2017)
10. Qurb-e-Deedar (2018)
11. Nur-ul-Huda (Kalan) (2019)
12. Nur-ul-Huda (Khurd) (2021)
13. Ganj-e-Deen (2021)
14. Ain-ul-Arifeen (2021)

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them '*Faqr*'. *Faqr* is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring *Faqr* under the guidance of a *Sarwari Qadri* spiritual guide. He declares the invocation and contemplation of *Ism-e-Allah Zaat* the key to ultimate sanctity and purgation of soul after which the soul is blessed with the vision of Allah and presence in the

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Mohammadan Assembly which are the most elevated spiritual stations.

Sultan Bahoo says in his books that despite all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of *Faqr* for the future guidance of seekers. Hence, on the 1st of *Jumada ath-thani* in 1102 AH (1st March, 1691 AD) he passed away without transferring the Trust to anyone. Afterwards Sultan Bahoo entrusted it spiritually to Sayyid Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jumada ath-thani*.[3]

[3] To read complete biography and teachings of Sultan Bahoo please study the books *SHAMS-UL-FUQARA* and *MUJTABA AKHIR ZAMANI* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *SUFISM-THE SOUL OF ISLAM* and *THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER* respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title *SULTAN BAHOO* in Urdu as well as English.

TERMINOLOGY

ANNIHILATION

Annihilation is translated from Arabic word Fana (فنا).

Annihilation and immortality are two stages that form a compound in spirituality, annihilation alone is incomplete. Annihilation has various stages and continues according to the spiritual capacity until nothing but Divine Essence adorns the seeker within. The three levels are annihilation in the spiritual guide, the Holy Prophet and Allah.

APPREHENSIONS

It is used for the mystical term *khatarat* (خطرات) which are the thoughts that become an obstacle in the spiritual way.

BELIEVER

The Arabic word *Mumin* (مومن) is translated as the believer or faithful. A believer can be distinguished from a Muslim as a Muslim accepts Islam verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the believer reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Following verse explains the difference:

◄ قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ (۴۹:۱۴)

Meaning: The bedouins say, “We have believed.” Say, “You have not (yet) believed. Rather say, ‘We have accepted Islam.’ And the belief has not yet gone into your inwards.” **(49:14)**

CONTEMPLATION

Mystically, contemplation refers to spiritual practice of *Tasawur* (تصور) which is to contemplate the name of Allah اَللّٰه in a particular manner after taking oath of allegiance at the hand of perfect spiritual guide. When the seeker elevates spiritually, his contemplation also elevates and becomes stronger.

DEGREES OF CERTAINTY

There are three degrees of certainty (*yaqin* یقین);

a) The knowledge of certainty is the first degree of certainty. It is the certainty gained by listening or reading about any fact or knowing about it from any other source. This degree is mystically called *ilm al-yaqin* (علم الیقین) and is considered the weakest level of certainty.
b) The eye of certainty is the second degree of certainty achieved by seeing or observing the fact whose knowledge was gained, it is called *ayn al-yaqin* (عین الیقین).
c) The truth of certainty is the final and strongest level of certainty gained by personally experiencing the known and observed fact and reaching the core of its truth. This level is called *haq al-yaqin* (حق الیقین).

A simple example to explain the concept could be that knowing the fact that "fire burns" is *ilm al-yaqin*. Witnessing something being burnt is *ayn al-yaqin.* If one's finger is burnt and one experiences how fire burns then this is *haq al-yaqin.* The same is spirituality which is more experience than knowledge, though without a doubt knowledge plays an important part.

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DIVINE BEAUTY

For the Divine attribute *al-Jamal* (جمال) that includes all the attributes of Allah related with His beneficence, mercy, benevolence, compassion, kindness and forgiveness.

DIVINE LIGHT

Arabic *Nur* (نور), refers to the non-creation Divine power which enables the seeker to have vision of Allah. The Unknowable and Transcendent Divine Essence first of all manifested Himself in the form of *Nur* and that was the *Nur* of Mohammad which is the foundation of creation and is concealed in everything of the cosmos. Whoever reaches the *Nur* in his inner being by following the spiritual path, comes in light from darkness and finds the Reality.

DIVINE LOVE OR LOVE FOR ALLAH

The Persian mystic term *Ishq* (عشق) is translated as the Divine love or love of Allah. It is not the love of Allah amongst other loves such as love of family, wealth, world, hereafter etc. rather it is specific to that intense love for Allah which dominates and removes the love for all other things except Him. Only the Divine love is true love.

DIVINE MAJESTY

For the Divine attribute *al-Jalal* (جلال) which includes all the attributes of Allah related with His wrath, power, magnificence, might etc.

DIVINE UNION

For the Arabic term *visal* (وصال), becoming one with Allah after annihilating in Him.

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DIVINE VISION

Beholding Allah with the inward eyes on spiritually reaching the realm of Divinity. It is from the Quranic word *Liqa* (لقا) and in Persian it is *Deedar-e-Elahi* (دیدارِ الٰہی).

ESOTERIC SELF

For the Arabic term *Batin* (باطن). The Mystics have revealed that the spiritual or esoteric being of humans has seven layers or parts;

1) The innerself (*nafs* نفس)
2) The inward (*qalb* قلب)
3) The soul (*ruh* روح)
4) The secret (*sir'r* سِرّ)
5) The hidden (*khafi* خفی)
6) The concealed (*akhfa* اخفیٰ)
7) The core (*Ana* انا) which is the Divine Essence.

The spiritual journey of human starts from *nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within himself. The esoteric self also includes all the spiritual realms of Sufi cosmology.

FAQR

Faqr (فقر) is the path that leads the seeker of Allah to Divine closeness and vision. Prophet Mohammad was blessed with it on the night of Miraj and it is his Sunna. He said:

◄ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

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Meaning: *Faqr* is my pride and *Faqr* is from me.

GNOSIS

The Arabic word *marifa* (**معرفة**) is translated as gnosis of Allah.

It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming one with the Essence having His ultimate gnosis. Since Allah is Infinite, His *marifa* is also endless.

The invocation and contemplation of Allah's personal name اَللّٰه are the foundation of *marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

HOO (هُو)

Hoo (**هُو**) is the Essence of Allah. It is used many times in the Quran for Allah:

◄ هُوَاللّٰهُالَّذِیۡ لَاۤ اِلٰهَ اِلَّا هُوَ (۵۹:۲۲)

Meaning: He (*Hoo* **هُو**) is Allah, besides Whom there is no God. **(59:22)**

IMMORTAL WITH ALLAH

Baqa Billah (بقاباللّٰه): At this station the seeker even crosses the station of 'annihilation in Allah'. He gains immortality with Allah on being attributed with His entire attributes. At this level

he is called 'the Mystic immortal with Allah (*Arif Billah* عارف باللّٰه)' and is appointed on the throne of Divine guidance and persuasion as the perfect spiritual guide.

INNERSELF

Innerself refers to the Arabic word *nafs* (نفس). The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer incites man to commit sin and is called *an-nafs al-ammarah* (نفسِ امّارہ) i.e. the inciting innerself. On purification, it elevates to next layer which blames and repents on committing sin. It is called *an-nafs al-lawwamah* (نفسِ لوامہ) i.e. the repenting innerself. The third layer inspires before committing sin and is called *an-nafs al-mulhimma* (نفسِ ملھمہ) i.e. the inspiring innerself. Whereas fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* (نفسِ مطمئنہ) i.e. the peaceful innerself.

INVOCATION

Invocation is translated from Arabic/Quranic term *dhikr* (ذکر) which means to remember Allah through repeated recitation of His name. In *Sarwari Qadri* order, invocation is done with breaths instead of tongue.

ISM-E-ALLAH ZAAT

Ism-e-Allah Zaat (اَللّٰہ) is translated literally as 'the personal name of Allah'. It represents the Essence and all the Divine

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attributes and is His most powerful name. Its invocation and contemplation is given by the perfect spiritual guide of *Sarwari Qadri* order after a disciple pledges allegiance. It is the quickest way of closeness to Allah because of its miraculous powers.

MIRAJ

Arabic word Miraj (معراج) means ascension to Allah. The Holy Prophet is blessed with the ultimate Miraj where he beheld Allah directly without any veil and enjoyed absolute union. Through his mediation, the true seekers of Allah are also blessed with Miraj according to their respective levels.

MOHAMMADAN ASSEMBLY

One of the most elevated stages of *Faqr* is presence in the Mohammadan Assembly which is beyond words. In fact it is the truth of certainty and is gained by the invocation and contemplation of *Ism-e-Allah Zaat* provided it is granted by the perfect and accomplished spiritual guide. In his writings Sultan Bahoo condemns those who do not believe in eternal existence of Prophet Mohammad.

MYSTIC

Mystic, for the Arabic word *Arif* (عارف), is the one who beholds, knows and remains with Allah and has attained presence in the Mohammadan Assembly.

OATH OF ALLEGIANCE

Oath of allegiance refers to mystic term *al-bayah* (بیعت). When a person takes *al-bayah* to the spiritual guide, he becomes disciple and hands over himself to his spiritual guide in exchange of spiritual guidance. This, in fact, is a pact between Allah and His

slave through the medium of spiritual guide. It eternally bonds the disciple with the spiritual guide.

ONENESS OF ALLAH

Refers to the basic pillar of Islam *Tauheed* (توحید). Believing in it is the prerequisite to enter Islam. The shahada 'There is no God but Allah' is not only the verbal proclamation of Oneness of Allah but a believer's whole life revolves around it. Its profundity is only perceived by the Mystics, that is why the Holy Prophet said:

◄ قَايِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ كَثِيْرًا وَّ مُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite shahada "There is no God but Allah, Mohammad is the Messenger of Allah" verbally but only a few say it sincerely.

For the Mystics Oneness means that only Allah exists and none else. They are annihilated in Oneness to become one with Him and see Oneness of Allah everywhere.

PRESENCE

'Divine presence' is translation of mystic term *Huzoori* (حضوری).

It is the presence of soul and inward of the seeker before Allah specifically during prayers and generally all the time. Divine presence is gained by the invocation and contemplation of *Ism-e-Allah Zaat.*

QUDSI HADITH

Words of Allah stated by the Holy Prophet.

SHARIA

Sharia (شریعة) is the set of Islamic laws derived from the religious percepts of Islam particularly the Quran and Hadith.

SPIRITUAL GUIDE

Spiritual guide is English term for the Arabic word *Murshid* (مرشد). *Murshid* is Quranic term and is also one of the attributive names of Allah. *Murshid* is not only the spiritual guide of the seekers of Allah but also their spiritual doctor who treats their inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

SPIRITUAL STATE

Refers to mystic term *haal* (حال), (plural *ahwal)*, the esoteric states temporarily experienced by the seeker due to the attention of spiritual guide or upon contemplation of *Ism-e-Allah Zaat*.

STATIONS OR LEVELS OF SPIRITUALITY

The four stations or levels are:

STATION OF SHARIA: Station of sharia (شریعة) is in the physical world from where the seeker's soul starts its journey following the Islamic law purely for the sake of Allah and with the special help of the spiritual guide who develops the seeker's insight.

STATION OF MYSTICISM: The second station of soul's ascension is called *tariqa* (طریقة) and it is in the angelic realm. The soul is purified by the perfect spiritual guide and travels towards the next station.

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STATION OF REALITY: It is the third station in ascending order of the soul's journey of *Faqr* after being purified and covering the preceding two stations, sharia and mysticism, by the guidance of perfect spiritual guide. It is in the realm of power and is called *haqiqa* (حقیقة).

STATION OF GNOSIS: It is the fourth station of soul's ascension and is called *marifa* (معرفة). This station is in the realm of Divinity, the true homeland of the soul from where it progresses towards Divine Unity by the total attention of the spiritual guide.

The Holy Prophet said about these four levels, "My words are sharia, my actions are mysticism (*tariqa*), my inward states are reality (*haqiqa*) and my secrets are the gnosis (*marifa*)."

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TALMEEZ-UR-REHMAN

ENGLISH TRANSLATION

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Merciful, the Most Beneficent.

◄ وَ بِاللّٰہِ التَّوۡفِیۡقِ اِعۡلَمۡ اَنَّ الۡوُصُوۡلَ اِلَی اللّٰہِ تَعَالٰی ثَلٰثَۃُ اَنۡوَاعٍ اَوَّلُھَا الۡوُصُوۡلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الۡخُرُوۡجُ عَنۡ اَفۡعَالِ الۡبَھِیۡمَۃِ وَ ھِیَ تَزۡکِیَۃُ النَّفۡسِ وَ ثَانِیۡھَا الۡوُصُوۡلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الۡاِنۡقِطَاعُ عَنۡ مَاسِوَی اللّٰہِ تَعَالٰی وَ ھِیَ تَصۡفِیَۃُ الۡقَلۡبِ وَ ثَالِثُھَا الۡوُصُوۡلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الۡخُرُوۡجُ عَنۡ صِفَاتِہٖ وَ ھِیَ تَجَلِّیَۃُ الرُّوۡحِ اَلطَّالِبُ اَنۡ یَخۡرُجَ عَنۡ صِفَاتِہٖ حَتّٰی یَصِیۡرُ بِبَقَائِہٖ بِصِفَاتِ اللّٰہِ تَعَالٰی۔

Meaning: All favour and help comes only from Allah. Get to know that the union of Allah is achieved in three stages. Firstly, to travel towards the Divine union the seeker must relinquish all the animalistic traits, this is called the purification of innerself. Secondly he ought to renounce everything other than Allah, this is called purgation of the inward. At the third stage he has to give up his own traits as well and this is called the enlightenment of soul. When a seeker abandons his personal attributes then he is adorned with the attributes of Allah hence gains immortality with Him.

My dear! A seeker must annihilate his attributes so that only the attributes of Allah are sustained in him. He should exterminate his ego so that he beholds the Divine Essence within himself as well as observes the theophanies of the Necessary Existence in

each and every creation. His signs are present in everything which proves that he is the One. As He says:

◄ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (۵۷:۳)

Meaning: He is the One Who is the First (of all) and the Last (of all). And He is the Manifest and the Hidden. **(57:3)**

The seeker should enter the boat of annihilation and cruise in the ocean of Divinity by dying before death as is the Hadith:

◄ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before death.

Allah says:

◄ شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ (۳:۱۸)

Meaning: Allah bears witness that none is worthy of worship apart from Him. **(3:18)**

The rule to learn this knowledge is that when the Divine Essence (*Hoo*) manifests, it makes everything other than Him naught. None other than *Hoo* prevails in one's contemplation. Lordship means only He sustains in the inward. Such love ensues that the light of Oneness manifests in the body and soul of the lover and the Divine secrets are revealed upon his secret (inner part) as Allah says:

◄ اَلْاِنْسَانُ سِرِّیْ وَاَنَا سِرُّهٗ

Meaning: Man is My secret and I am his secret.

He wears the crown of sincerity on his head, band of Divine presence on his waist and mounts the horse of slavehood. Holding its reins, he makes the horse run in the field of love and reaches the station of Transcendent Unity. Allah says:

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◄ قُلْ هُوَاللّٰهُ اَحَدٌ ۝ (۱۱۲:۱)

Meaning: Proclaim! "He is Allah, Who is the One." **(112:1)**

My friend! A seeker of Allah should nourish his inward with the water of Oneness and enlighten his soul with the Divine light. He must engross in the theophanies of the Creator so that he finds the crux of His words, "Man is My secret and I am his secret." Soul is the essence of man and in that essence lies the secret of the Beloved. Secret (inner part) is the station of belovedness rather exactly the Beloved. Allah can be remembered in three ways: by tongue, by heart and by the secret. A *Qudsi* Hadith tells:

◄ اِنَّ فِیْ جَسَدِ ابْنِ اٰدَمَ مُضْغَةٌ فِی الْمُضْغَةِ نُوْرٌ وَفِی النُّوْرِ سِرٌّ وَفِی السِّرِّ اَنَا

Meaning: There is a piece of flesh (heart) in the body of human. That piece contains the Divine light, in that light lies the secret and in the secret is the Divine Essence.

Dear! The seeker of Allah must destroy and exterminate the duality from his being so that he is left with Singularity because the hub of duality is innerself while the hub of Singularity is soul. The seeker should unlock the hub of soul and adorn it so that he gets rid of Satan and innerself. This will ensue purgation of the innerself and the seeker's inward and outward would be sanctified from the filth of duality. He wears the cloak of oneness and veil of Divine love, jumps in the fire of love and becomes the confidant of the secrets of Beloved. As Allah says:

◄ اَلْاِنْسَانُ سِرِّیْ وَاَنَا سِرُّہٗ

Meaning: Man is My secret and I am his secret.

He drinks the wine of Divine love and forever remains intoxicated by the observation of the Divine. Allah says:

◄ فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِیْمٌ (۲:۱۱۵)

Meaning: So, whichever direction you turn to, there is the Divine Countenance. Surely Allah is Infinite, All-Knowing. **(2:115)**

Ali ibn Abi Talib-the leader of pious said:

◄ مَا رَأَيْتُ شَيْئًا اِلَّا وَ رَأَيْتُ اللّٰهَ فِيْهِ وَ مَا رَأَيْتُ شَيْئًا اِلَّا اللّٰهَ تَعَالٰى وَ لَيْسَ فِي الدَّارَيْنِ غَيْرُ اللّٰهِ تَعَالٰى

Meaning: I do not see anything but Allah rather I see only Him in everything because nothing exists in both the worlds but only Allah.

Allah says:

◄ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ (۲:۱۶۵)

Meaning: But those who believe, love Allah the most. **(2:165)**

My friend! The seeker of Allah should think of his existence as a system and should stay with Allah in all conditions like speech, action, movements, eating, drinking, sleeping and waking as Allah says:

◄ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (۵۷:۴)

Meaning: Wherever you are, He is with you and Allah monitors best what you do. **(57:4)**

Allah says in a *Qudsi* Hadith:

◄ نَمْ عِنْدِيْ اِلَّا كَنَوْمِ الْعَوَامِ وَنَمْ عِنْدِيْ كَنَوْمِ الْعُرُوْسِ عِنْدِيْ مَا تَصْنَعَ لِغَيْرِيْ اِلَّا اَنْتَ مَحْفُوْفٌ

Meaning: (O My slave!) Come to Me and sleep with tranquillity. Not the sleep of common people but the sleep of a bride. I did not groom you for strangers but you have been trapped from all sides.

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The seeker should be upright regarding his speech, actions and conditions. He should mould his existence according to Allah and should understand verily that:

◄ لَا فَاعِلٌ فِی الْوُجُوْدِ اِلَّا اللّٰہُ

Meaning: None but Allah is the active force in the existence.

He should always get blessed with the love of Allah by staying close to Him. As Allah says:

◄ وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

According to a *Qudsi* Hadith, Allah says:

◄ تَنَعَّمْ لِیْ وَسَرِّیْ اَنَا خَیْرٌ لَکَ مِنْ کُلِّ مَا سِوٰی

Meaning: I am the source of every blessing and happiness for you and I am better for you than everything else.

Seeker must always continue the invocation of Allah and should not give way to anything but Allah in his inward. Moreover, he should not complain but for the sake of Allah.

خواہم کہ بیخ محبت اغیار بر کشیم
در باغ دل رہا نکنم جز نہال دوست

Explanation: I wish to exterminate the love of everything other than Allah from my inward as I only want His love to flourish within me.

The seeker of Allah should keep himself engaged in the invocation of Allah perpetually rather to the extent that he annihilates himself as Allah orders:

◄ يٰۤاَيُّهَاالَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ۝

(۳۳:۴۱-۴۲)

Meaning: O believers! Keep remembering Allah abundantly and glorify Him morning and evening. **(33:41-42)**

If you are a sage and true seeker of Allah, practise the invocation with inhale and exhale so that you become the owner of both the worlds in one breath. My dear! Seeker of Allah should perpetually keep all his body parts engaged in the invocation of Allah so much so his every cell gains the power to invoke. He should make his inward capable of Allah's vision and the secret (inner part) should be having the spiritual flight with the Divine. Thus he hears his every organ and all the creations invoking the name of Allah and joins them in invocation to the extent that he becomes the invoked instead of invoker.

من تو شدم تو من شدی من تن شدم تو جاں شدی

تا کس نگوید بعد ازیں من دیگرم تو دیگری

Explanation: I have become You and You have become me. I am the body, You are the soul. Now no one can say that we are two different entities.

Allah says:

◄ فَاذْكُرُوْنِيْۤ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ (۲:۱۵۲)

Meaning: So remember Me (through the invocation of My name), I shall remember you. And always be thankful to Me and never be ungrateful to Me. **(2:152)**

Who is a seeker?

◄ اَلطَّالِبُ هُوَالْمُسْتَغْنِيْ عَنِ الدُّنْيَا وَمَا فِيْهَا

Meaning: Seeker is the one who is independent and indifferent to this world and everything that is in it.

Secondly;

◄ اَلطَّالِبُ هُوَالْمُسْتَغْنِیْ عَنْ ذَاتِہٖ

Meaning: Seeker is indifferent to his own self as well.

The Holy Prophet said:

◄ اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْاٰخِرَۃِ وَ الْاٰخِرَۃُ حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَ ھُمَا حَرَامَانِ عَلٰی اَھْلِ اللّٰہِ تَعَالٰی اِذَا بَلَغَ الطَّالِبُ طَلَبُ الْحَقِیْقَۃِ فَھُوَ الْمَطْلُوْبُ

Meaning: The (pleasure of) world is forbidden for the seekers of hereafter, (pleasure of) hereafter is forbidden for the seekers of the world whereas both are forbidden for the seekers of Allah. When the seeker of Reality reaches It, he becomes the one whom he sought.

My dear! A seeker must acquaint and enlighten his inward with various stages of gnosis of Allah and use his insight to have Divine observations. Rather he should be ever engrossed in observations. Do you know what are Divine observations?

◄ اَلْمُشَاھَدَۃُ رُؤْیَۃِ اللّٰہِ الْمَحْجُوْبِ فِی الْحِجَابِ الدَّقِیْقِ وَ حِجَابُ الدَّقِیْقِ ھُوَ الْمَخْلُوْقَاتِ کُلِّھَا

Meaning: Divine observation means to behold Beloved Allah behind the thick veil and the thick veil refers to the creations.

Allah says:

◄ وَكَانَ اللّٰهُ بِكُلِّ شَیْءٍ مُّحِیْطًا ۝ (۴:۱۲۶)

Meaning: Allah has encompassed everything. **(4:126)**

◄ وَمَا تَشَآءُوْنَ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۝ (۸۱:۲۹)

Meaning: And you can aspire only to what Allah intends, Who is the Sustainer of all the worlds. **(81:29)**

My dear! Do you know what is real asceticism?

◄ اَلزُّهْدُ هُوَ تَرْكُ الدُّنْيَا وَتَرْكُ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

Meaning: Asceticism means to renounce the world. Renunciation of world is the basis of all devotions and love of the world is the root cause of all evils.

And what is piety?

◄ اَلتَّقْوٰى هُوَ تَرْكُ مَا سِوَى اللّٰهِ تَعَالٰى

Meaning: Piety means to relinquish everything other than Allah.

Because the Holy Prophet said:

◄ مَنْ لَهُ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: One who finds Allah, finds everything.

The Holy Prophet related that Allah says:

◄ مَنْ لَمْ يَقْنَعْ بِيْ مِنْ غَيْرِنَا كُنَّا لَهٗ وَمَا لَنَا بَتٌّ اَنَا لَكَ

Meaning: One who is satisfied with anything other than Me, is not Mine and I am the One Who fulfils all your desires.

The people who cannot instantly renounce both the worlds for Me, how can they claim to love Me! If you are My true seeker do not seek or desire any other thing because I am your every desire.

My dear! Do you know what annihilation is?

◄ اَلْفَنَاءُ هُوَ الْخُرُوْجُ عَنْ صِفَاتِهٖ

Meaning: Annihilation means to abandon one's all attributes.

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The seeker must enlighten his inward to view the reality of both the worlds and must not inwardly consider anything present except Allah Who is the Necessary Existence because all the creations owe their existence to Him. Hence the seeker should consider that everything is His theophany and is sustained due to Him.

My dear! There are three kinds of existence and some say there are four;

a) Necessary Existence
b) Lawful existence
c) Possible existence
d) Impossible existence

Necessary Existence neither has beginning or origin nor the end. It is eternally and forever present as well as the origin of everything. Lawful existence is that whose beginning and end are known. Everything that can be known through knowledge is called possible existence. While impossible existence means that Allah has no partner. A seeker of Allah ought to spend his every moment and every breath in the company of Allah.

انفاس زندہ دار اگر مرد عاقل

کان ہر دو کون ملک تو گیرد بیک نَفَس

Explanation: If you are wise then keep your breath alive with the remembrance of Allah. You can get hold of treasures of both the worlds with a single alive breath.

Each and every organ of the seeker should be occupied in seeking Allah. He must exterminate the world from his inward and prevent his tongue from worldly conversation so that it is purified. His soul must be engrossed in love of Allah so that he also becomes the beloved of Allah, as Allah says:

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◄ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ (۲:۱۵۲)

Meaning: So remember Me, I shall remember you. **(2:152)**

My dear! The seeker should know that the Real Existence never perishes as said:

◄ اَلْوُجُوْدُ مَوْجُوْدٌ دَائِمٌ لَا فَنَاءَ لَهٗ اَبَدًا اَلْمَعْدُوْمُ دَائِمٌ لَا بَقَاءَ لَهٗ

Meaning: The Real Existence is eternally present, It cannot be annihilated and will remain forever. The existence that perishes has no real existence hence it cannot sustain.

Do you know what annihilation is?

◄ اَلْفَنَاءُ هُوَ الْخُرُوْجُ عَنْ ذَاتِهٖ هُوَ لَا فَاعِلٌ فِي الْوُجُوْدِ اِلَّا اللّٰهَ اِذَا بَلَغَ الطَّالِبُ فِيْ هٰذِهِ الْمَنْزِلَةِ فَلَا يَبْقٰى بَقَائُهٗ اِلَّا هُوَ

Meaning: Annihilation is to relinquish oneself so much so that the only subject in one's existence is Allah. When a seeker reaches this level nothing remains in him but *Hoo* and he gains immortality with Him.

The seeker should consider himself as the creation of Allah whose destiny, sustenance and status are controlled by Him and He is ever watching him. Also he should submit to what Allah orders and be happy with it. However he should know that the will of Allah is different from the will of creation. Sometimes his fate favours him and sometimes it does not. Sometimes he faces hardships and at times he enjoys pleasures. Man should understand that everything is from Allah. He should heartily accept whatever comes from Allah, show gratitude and stay happy so that he attains closeness to Allah and on the Day of Judgment he rises amongst those who are enduring, as Allah says:

◄ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ (۲:۱۵۳)

Meaning: Certainly Allah is (always) with those who observe patience. **(2:153)**

According to the mystic way of Sayyid Maghribi Jamal Alvi, if a person intends for someone other than Allah then it is polytheism because:

◄ وَاِنۡ يَّمۡسَسۡكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ (۱۰:۱۰۷)

Meaning: And if Allah afflicts you with some distress then there is none who can remove it but He. **(10:107)**

My dear! When a seeker becomes firm by the grace of Allah and comes to know verily that the majesty of Allah leads to His beauty then he must let himself experience Divine majesty so that he annihilates himself in Divine beauty. The sun of Allah's majesty does not rise and enlighten the existence of seeker unless he understands the status of everything that is considered other than Allah. Afterwards his inward is purged and a stage comes where the seeker can view the reflection of the universe within his inward with the help of Allah.

My friend you must know that there are three types of sustenance for the seeker: sustenance of sharia, sustenance of mysticism and sustenance of Reality. The sustenance of sharia means that the seeker should take sustenance in gratitude and remembrance of the Sustainer and must always stay in a state of devotion. The sustenance of mysticism is gained when he reflects upon himself and the sustenance of Reality means that he should always witness the Essence of Allah within himself because existence without Allah is not possible. Hence according to the Reality, here the subject and the object are the same.

قضا شوی فرا ز چُوں اصل فانی

چُو دریا ہر چہ باشی میدانکہ عین آنی

Explanation: Perish yourself because you already does not possess any existence. Whatever enters the ocean becomes a part of the ocean and then it has no existence of its own. What exists is the ocean itself only and nothing else.

◄ اِذَا بَلَغَ الطَّالِبُ فِیْ هٰذِهِ الْمَنْزِلَةِ لَا مَوْجُوْدَ اِلَّا هُوْ

Meaning: When the seeker reaches this destination, there remains nothing except *Hoo*.

A seeker should engross himself in shahada لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ "There is no God but Allah, Mohammad is the Messenger of Allah" so much that he annihilates himself. When he reaches the station of annihilation, Allah unveils upon him the sublime stages according to his level and he beholds his Beloved within himself. My dear when you will be blessed with this treasure by the benevolence and grace of Allah, nothing will remain hidden from you.

◄ اِذَا خَلَصْتَ عَلٰی لَآ اِلٰهَ اِلَّا اللّٰهُ رَأَیْتَ الْمَحْبُوْبَ فِیْ ذَاتِهٖ اِذَا یَکْفِی الطَّالِبُ بِفَضْلِ اللّٰهِ تَعَالٰی فِیْ هٰذِهِ الْمَنْزِلَةِ اَیْ لَا مَوْجُوْدٌ اِلَّا هُوْ

Meaning: When seeker's faith upon 'There is no God but Allah' becomes firm, he beholds the Beloved within him and that is sufficient for him by the kindness of Allah. This is the station where none exists but *Hoo.*

Who is called a true believer?

◄ اَلْمُؤْمِنُ لَهٗ خَمْسٌ عَلَامَاتٍ اَوَّلُهَا مَرَضٌ دَائِمٌ وَثَانِیْهَا حُزْنٌ دَائِمٌ وَثَالِثُهَا مَظْلُوْمٌ دَائِمٌ وَرَابِعُهَا صَبْرٌ دَائِمٌ وَخَامِسُهَا فَقْرٌ لَازِمٌ

Meaning: There are five signs of a true believer; firstly he is always ill (with love), secondly he suffers continuous sorrow, thirdly he

is eternally oppressed, fourthly he ever observes patience and fifth is that he makes *Faqr* mandatory upon him.

Allah says in a *Qudsi* Hadith:

◄ لَوْ عَلَمَ الْاِنْسَانُ مَالَهٗ عِنْدِیْ یَقُوْلُ فِیْ کُلِّ وَقْتٍ یَارَبِّ اَمِتْنِیْ اَمِتْنِیْ وَاَیْزَامَ الْمُؤْمِنِیْنَ طَلَبُ الْمَوْلٰی فَرِیْضَةٌ وَتَرْکُ الدُّنْیَا وَاجِبٌ

Meaning: If a person comes to know what I have kept for him (after death), he will perpetually ask, "O Lord let me die! O Lord let me die!" The true believers ought to consider it obligatory to seek Allah and compulsory to renounce the world.

Unless a seeker is liberated of everything other than Allah, he is considered as a sleeping existence by Allah. Who is a true believer? A believer should not hurt anyone by his tongue or hands without reason and should act upon the Hadith:

◄ اَلتَّعْظِیْمُ لِاَمْرِ اللّٰہِ وَشَفْقَةٌ عَلٰی خَلْقِ اللّٰہِ

Meaning: Obey the commandments of Allah and be kind to His creation.

Allah says in a *Qudsi* Hadith:

◄ اَلْبَعْضُ عِبَادِیْ اِلٰی مَنْ عَبَدَنِیْ خَوْفٌ عَلَیْھِمْ جَھَنَّمَ وَطَمَعَ الْجَنَّةَ

Meaning: Some of My men worship Me due to fear of hell or greed of paradise.

The Holy Prophet said:

◄ اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِیْنَ

Meaning: Salat is Miraj for the believers.

Do you know which salat becomes Miraj for the believer? To offer such a salat a believer should purify himself from the world and sanctify from the hereafter, then sacrifice his innerself and drown in the ocean of annihilation to reach the station where his

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salat becomes the Miraj. *Takbeer-e-Ula* is to recite *Allaho Akbar* (Allah is the Greatest) to start salat and it is the announcement of initiation of salat. It is also called *Takbeer al-Tehreemah* (*Takbeer* of prohibition) which actually means to make everything other than Allah forbidden upon oneself. True believer offers three things to Allah; devotions, slavehood and his own essence. Reward of devotions is houris, castles, male servants and other blessings of paradise. If slavehood is based on true love for Allah then its reward is that the true believer comes to know the purpose of his essence hence he must seek only Allah in every condition. Offering the essence means that the believer renounces his desires and intentions and reaches the Essence of Allah by His kindness and grace. My friend! There is a cost of everything and the Essence of Allah is reached at the cost of one's own essence. Unless the believer annihilates his essence, he cannot reach the Divine Essence. That is why it is decreed:

◄ دَعْ نَفْسَكَ وَتَعَالَ اِلَى اللّٰه

Meaning: Leave yourself and be exalted towards Allah.

A believer should always feel that he is being watched by Allah, as Allah says:

◄ اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى (۹۶:۱۴)

Meaning: Does he not know that Allah monitors (minutely all his conduct)? **(96:14)**

◄ فِيْهِ اِشَارَةٌ اِلَى الرُّؤْيَةِ وَهُوَ تَعَلَّمَهٗ جِبْرَائِيْلُ صَلٰوةُ اللّٰهِ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ سِرًّا وَجَهْرًا (بخاری ۵۰)

Meaning: This verse points towards the vision of Allah as Gabriel taught that one should worship Allah as if he is seeing Him. And if cannot, then he must consider that Allah is surely watching him wherever he is, whether hidden or open. **(Bukhari- 50)**

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Allah keeps His men under His shelter in all conditions and during all their deeds, actions, words etc. as Allah says:

◄ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ۝ (۴۰:۴۴)

Meaning: Surely, Allah is Ever-Watchful of the servants. **(40:44)**

Second level is to consider:

◄ قُلْ هُوَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ

Meaning: Say; Only Allah is present in the skies and the earth.

A believer should think his inward as the skies and his body as the earth. He should acknowledge that Allah's intention, power, knowledge and will encompass the existence hence he should relinquish his own intention, power, knowledge and command. This way he will attain the station of submission to Allah and be blessed with His company.

◄ اِعْلَمْ اَنَّ الْقُرْاٰنَ مَكْتُوبٌ مِنَ الْعَاشِقِ اِلَى الْمَعْشُوْقِ

Meaning: Know that the Quran is a letter from the Lover to His beloved.

My dear! The Quran is the word of Allah and His book that was revealed upon the Holy Prophet. Allah declared him His beloved for he acted upon the teachings of Quran and also preached the religion. Allah also declared him as the reason behind the creation of both the worlds and granted him kingdom over them. He crowned him with exaltation and announced in his honour:

◄ لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have created the universe.

◄ لَوْلَاكَ لَمَا اَظْهَرْتُ الرَّبُوْبِيَّةَ

Meaning: If it was not for you (O My beloved Mohammad) I would not have manifested My Lordship.

Thus my dear you must seek the consent of Allah and follow the Holy Prophet. In fact the consent of Allah is gained by following the Holy Prophet as Allah says:

◄ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ (۳:۳۱)

Meaning: (O beloved!) Say, "If you love Allah, follow me. Allah will then take you as (His) beloved." **(3:31)**

It is also stated in the Quran that one who does not reform and enlighten himself by following the teachings of Quran by the kindness of the Holy Prophet, will remain in darkness being deprived and spiritually blind. Those who recite the Quran then forget it and do not follow its teachings, Allah warns them:

◄ وَ مَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّ نَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ۝ قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَ قَدْ كُنْتُ بَصِيْرًا ۝ قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ۝ (۲۰:۱۲۴-۱۲۶)

Meaning: And whoever turns away from My invocation, his (spiritual) sustenance will be narrowed and We shall raise him blind on the day of resurrection (as well). He will say, "O my Lord, why have You raised me up blind (today) whereas I had the sight (in the world)? Allah will say, "In like manner, Our signs came to you (in the world) but you forgot them, and the same way you (too) will be forgotten today." **(20:124-126)**

Seeker must always continue the invocation of Allah and should never leave it. He should adopt seclusion for the sake of Allah so that he could carry on with the invocation. In this way he will get rid of the Satan and would be able to negate apprehensions. He must reduce his lusts and pleasures by lessening his involvement in worldly affairs. By doing so he will feel the pleasure of

invocation and obedience of Allah, consequently will gain more and more gnosis and closeness of Allah. True invoker of Allah is the one who does not remember anyone other than Allah, as Allah says:

◄ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ (۱۸:۲۴)

Meaning: And invoke your Lord when you forget (everything and even yourself). **(18:24)**

My friend you must know what is true repentance.

◄ اَلتَّوْبَةُ هُوَ الْخُرُوْجُ عَنِ الذُّنُوْبِ وَالرُّجُوْعُ اِلٰى اَمْرِ اللّٰهِ تَعَالٰى

Meaning: Repentance is to renounce the sins and return towards obeying the command of Allah

As Allah says:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا (٦٦:٨)

Meaning: O believers! Turn towards Allah's presence in perfect and most sincere repentance. **(66:8)**

◄ فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ؕ اِنَّهٗ كَانَ غَفَّارًا (۷۱:۱۰)

Meaning: Then I said, "Seek forgiveness from your Lord. Surely, He is the most Forgiving." **(71:10)**

The Holy Prophet said:

◄ اَلتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهٗ

Meaning: One who truly repents from sins is as if he has not committed any sin.

Hence the seeker should truly repent from his past sins and immoralities and renounce them in future. He must prevent his every organ from indulging in sin and for this he should guard

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and watch all organs day and night that none of them inclines towards any kind of sin. As soon as he becomes persevered on it by the grace of Allah, he gets rid of sins and immoralities forever. Then whatever he says and does is a virtue.

My dear! There are three stages of repentance; first is repenting from the sins, secondly repenting from one's ego and finally being blessed with the vision of Allah. The seeker must understand what veritable repentance is and should first of all act upon the message given in the following poetry:

ای وجود تو ہست دیگ لذیذ

چاشنی دار او زبان عزیز

Explanation: My friend! Your being is like a cauldron having delicious pleasures and your tongue is desirous of flavours.

گفتم دیگ گر بود بیا!

کہ سوئ دیگ شر نمی برید

Explanation: The cauldron said to me, "Come to me if you want something but remember if you have filled me with evil then you can have no benefit from me."

بی باک اوّل اُو را بآب توبہ بشوید

چوں شود پاک نام ای روئ گوید

Explanation: First you should become fearless (from the world) and clean your tongue and the cauldron of your existence with the water of repentance. When they would be purified, your tongue will become eligible to invoke the name of Allah and your existence to have His vision.

The seeker must sanctify his existence from the worldly pleasures

and enjoyments, cleanse his tongue from talking about anyone but the Beloved, purify the inward from other loves and liberate the secret (inner part) from following the wishes of innerself. Consequently he will be salvaged from all the major and minor sins and immoralities forever and will always pursue virtues. His soul will be freed from the imprisonment of the innerself, he will have spiritual flight towards Allah and will reach the most sublime stations by His grace. This is veritable repentance!

You must also know what is meant by repenting from egotism. The seeker should come out of his illusionary world and understand the reality. In every condition, whether esoteric or exoteric, he should consider himself the creation of Allah whose destiny and sustenance is controlled by Allah and He is perpetually monitoring him. This reality will rid him from egotism. It is said that one must not be conceited about oneself. When he is relieved from egotism only then can he attain the station of annihilation. On reaching this station Allah blesses the seeker with the knowledge of certainty by His kindness and bestows His vision upon his inward. Hence the seeker beholds Allah in his own existence as well as in all creations. This is called repenting from egotism.

Moreover, get to know what is Divine vision. Seeker should continue travelling towards Allah. Whichever level he achieves, he should cross it without even giving it any attention. Rather must always seek the higher levels so that his spiritual journey never ends. The king of all Prophets, Prophet Mohammad crossed seventy levels every day but did not stop at any station and wished for the next level (of closeness to Allah). Likewise a seeker should neither be content nor should stay at any level rather proceed towards Allah every day with extreme courage so that he reaches Allah. This is called Divine vision.

What is observation?

◄ اَلْمُشَاهَدَةُ هُوَ الْفِرَاغُ النَّفْسِ وَالشَّيْطٰنِ

Meaning: Observation means to be liberated from the innerself and Satan.

My friend one must also understand what are mystic endeavours. A seeker should keep fighting against his innerself and Satan day and night. He must not fulfil any desire of the innerself unless he gets rid of Satan and achieves his ultimate objective. Allah will then open His doors for him and he will be blessed with Divine presence and company of Allah. Some people say that mystic endeavours means less eating, less sleeping, being generous and acquiring *Faqr*. Hence a seeker should adopt generosity and *Faqr*. What do we mean by generosity and *Faqr?*

◄ اَلْغِنَاءُ اِنْقِطَاعُ الطَّبْعِ مِنْ غَيْرِ اللّٰهِ اَیْ هُوَ الْمُسْتَغْنِیْ عَنْ غَيْرِ اللّٰهِ تَعَالٰی اَلْغِنَاءُ هُوَ التَّجْرِيْدُ وَتَفْرِيْدُ عَنْ غَيْرِ اللّٰهِ تَعَالٰی هُوَ الْخُرُوْجُ عَنْ غَيْرِ اللّٰهِ تَعَالٰی كَمَا تَخْرُجُ

Meaning: Generosity is to shun covetousness and being independent of everyone other than Allah. Generosity is to be separated and isolated from everyone other than Allah and renounce everything for Allah the way it should be renounced.

Hadith:

◄ شَرَفُ الْمُؤْمِنِ قِيَامُهٗ بِاللَّيْلِ وَعِزَّةُ الْمُؤْمِنِ اِسْتَغْنَاءُ عَنِ النَّاسِ وَالْفَقْرُ الْحَقِيْقِیْ هُوَ الْمُرْشِدُ اِلَی اللّٰهِ تَعَالٰی لِطَّالِبِ

Meaning: The honour of a believer is in staying awake at night for devotions, respect of a believer is in becoming independent of people and it is the chosen *Faqr* that takes the seeker to Allah.

My dear! On the night of Miraj Gabriel said to the Holy Prophet that Allah has graced *Faqr* with such exaltation by His kindness that nothing is superior to it as it takes to the point of ultimate nearness to Allah which is:

◄ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۝ (۵۳:۹)

Meaning: Distance measuring only two bow-lengths or even less than that (in extreme nearness). **(53:9)**

The Holy Prophet then said, "*Faqr* is my pride." It is written in *Risala Arabia* (*ar-Risala tul-Ghausia*):

◄ قَالَ اللّٰهُ تَعَالٰى يَا غَوْثَ الْاَعْظَمْ قُلْ لِاَصْحَابِكَ وَاَحْبَابِكَ مَنْ اَرَادَ مِنْكُمْ صُحْبَتِىْ فَعَلَيْهِ بِالْفَقْرِ

Meaning: Allah says to al-Ghawth al-Azam, "Say unto your companions and friends that if they want to have My company, they must adopt the path of *Faqr*."

What is *Faqr*? Nothing has any worth as compared to it. It is independent of everything. Even the paradise seeks it that is why it is said:

◄ اَلْمُؤْمِنُ مُلُوْكُ الْجَنَّةِ

Meaning: The believer is king of paradise.

My friend do you know about whom it is said;

◄ اَلْمُؤْمِنُ اَنِيْسُ الرَّحْمٰنِ

Meaning: True believer is a friend of Allah.

One whose tongue is engaged in invoking Allah, organs are busy in following the Holy Prophet and inward is replete with the love of Allah and this is sufficient for him. Such a believer is the friend of Allah. My dear you must also understand who is the special believer about whom it is said:

◄ اَلْمُؤْمِنُ خَوَاصُ الرَّحْمٰنِ

Meaning: True believer has the attributes of Allah.

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He is the one who physically lives among people, spiritually lives among the souls while his secret (inner part) is blessed with the company of Allah. Secondly he wisely follows the Holy Prophet. Such a believer has the attributes of Allah and his soul lives among the angels.

Only Allah possess the true knowledge!

تلمیذ الرحمٰن

(فارسی متن)

Talmeez-ur-Rehman

(Persian Text)

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تلمیذ الرحمٰن

(فارسی متن)

Talmeez-ur-Rehman

(Persian Text)

وَ بِاللّٰہِ التَّوْفِیْقِ اِعْلَمْ اَنَّ الْوُصُوْلَ اِلَی اللّٰہِ تَعَالٰی ثَلٰثَۃَ اَنْوَاعٍ اَوَّلُھَا الْوُصُوْلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الْخُرُوْجُ عَنْ اَفْعَالِ الْبَھِیْمَۃِ وَ ھِیَ تَزْکِیَّۃِ النَّفْسِ وَ ثَانِیْھَا الْوُصُوْلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الْاِنْقِطَاعُ عَنْ مَاسِوَی اللّٰہِ تَعَالٰی وَ ھِیَ تَصْفِیَۃِ الْقَلْبِ وَ ثَالِثُھَا الْوُصُوْلُ اِلَی اللّٰہِ تَعَالٰی ھُوَ الْخُرُوْجُ عَنْ صِفَاتِہٖ وَ ھِیَ تَجَلِّیَۃِ الرُّوْحِ اَلطَّالِبُ اَنْ یَخْرُجَ عَنْ صِفَاتِہٖ حَتّٰی یَصِیْرُ بَقَاءِ بِصِفَاتِ اللّٰہِ تَعَالٰی۔

ای جانِ عزیز! طالب را باید کہ از صفاتِ خود فانی شود تا بصفات اللہ تعالیٰ باقی گردد و درخت خودی را از بیخ برکند تا در ذات خود و در ذات کل منظورات تجلیات واجب الوجود مشاہدہ کند فَفِیْ کُلِّ شَیْءٍ اٰیَتُہٗ تَدُلُّ عَلٰی اَنَّہٗ وَاحِدٌ کَمَا قَالَ اللّٰہُ تَعَالٰی ھُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاھِرُ وَ الْبَاطِنُ ۔ای عزیز! طالب را باید کہ در کشتی فنا بنشیند مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا گردد و در دریائے ہویت سیر کند کَمَا قَالَ اللّٰہُ تَعَالٰی شَھِدَ اللّٰہُ اَنَّہٗ لَآ اِلٰہَ اِلَّا ھُوَ و قاعدہ علم بدین است کہ چون بالا ھُو آید ہمہ موجودات را اِلَّا ھُوْ کند در تصور است اِلَّا ھُوْ ربوبیت است دل خود را براستادہ گرداند و ثمرہ محبت جسد و روح خود را در انوار وحدانیت جلوہ دہد و سر خود را در اسرار ربوبیت میسر گرداند اَلْاِنْسَانُ سِرِّیْ وَ اَنَا سِرُّہٗ و تاج اخلاص بر سر نہد و کمر بند حضور در میان بندد و بر مرکب عبودیت سوار شود و در دست گیرد و در میان میدان اسپ را بتاز د تا در مقام احدیت برسد کَمَا قَالَ اللّٰہُ تَعَالٰی قُلْ ھُوَ اللّٰہُ اَحَدٌ۔

ای عزیز! طالب را باید کہ دل خود را با آب توحید پرورش دہد و روح خود را در انوار ظہور حق منور گرداند و در

تجلیات صانع غواصی کند تا گوہر اَلْاِنْسَانُ سِرِّیْ وَ اَنَا سِرُّہٗ بدست آید زیر آنچہ روح را جان میگویند و درون جان سِرُّہٗ آنرا جانان میگویند و آن مقام از اں محبوب است بلک عینی محبوب۔ و یاد کردن حق تعالیٰ بر سہ نوع است اوّل یاد بزبان دوم بدل سیوم بسرّ و حدیث قدسی اِنَّ فِیْ جَسَدِ ابْنِ اٰدَمَ مُضْغَۃٌ فِی الْمُضْغَۃِ نُوْرٌ وَ فِی النُّوْرِ سِرٌّ وَ فِی السِّرِّ اَنَا۔ ای عزیز! طالب را باید کہ شہر اثنیت را بتاز د و غارت کند وسوز د و از بیخ برکند تا شہر انانیت آباداں شوی زیر آنچہ شہر اثنیت را شہر نفسانی میگویند وشہر انانیت را شہر روحانی میگویند۔ پس طالب را باید کہ قفل شہر روحانی را آباد کند تا از نفس و شیطان خلاص یابد وتزکیہ نفس حاصل کند ونجاست دوئی را از قلب وقالب زائل کند وکسوت یگانگی بپوشد و درسرای پردہ محبت در آتشی در آید تا محرم اسرار محبوب گردد کَمَا قَالَ اللّٰہُ تَعَالٰی اَلْاِنْسَانُ سِرِّیْ وَ اَنَا سِرُّہٗ وشراب محبت بنوشد و ہمیشہ در سکر مشاہدہ حق باشد کَمَا قَالَ اللّٰہُ تَعَالٰی فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْہُ اللّٰہِ ط اِنَّ اللّٰہَ وَاسِعٌ عَلِیْمٌ ○ قال امیر المومنین امام المتقین علی ابن ابو طالب کرم اللہ وجہہ مَا رَاَیْتُ شَیْئًا اِلَّا وَ رَاَیْتُ اللّٰہَ فِیْہِ وَ مَا رَاَیْتُ شَیْئًا اِلَّا اللّٰہَ تَعَالٰی وَ لَیْسَ فِی الدَّارَیْنِ غَیْرُ اللّٰہِ تَعَالٰی۔ وَ الَّذِیْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰہِ۔

ای عزیز! طالب را باید کہ عمارت قالب بر معیشت تصور و در اقوال و افعال و احوال وسکنات وخوردن و آشامیدن و در خفتن آرام و بیدار شدن مع اللہ باشد کَمَا قَالَ اللّٰہُ تَعَالٰی وَ ھُوَ مَعَکُمْ اَیْنَمَا کُنْتُمْ ط وَ اللّٰہُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ○ وحدیث قدسی نَمْ عِنْدِیْ اِلَّا کَنَوْمِ الْعَوَامِ وَ نَمْ عِنْدِیْ کَنَوْمِ الْعُرُوْسِ عِنْدِیْ مَا تَصْنَعَ لِغَیْرِیْ اِلَّا اَنْتَ مَحْفُوْفٌ۔ طالب را باید کہ در اقوال و افعال و احوال استقامت کند قالب را بر فاعل حقیقی کند و بداند کہ لَا فَاعِلٌ فِی الْوُجُوْدِ اِلَّا اللّٰہُ و دائم در دریائے اقرب انس گیرد کَمَا قَالَ اللّٰہُ تَعَالٰی وَ نَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ حدیث قدسی تَنَعَّمْ لِیْ وَ سَرِّیْ وَ اَنَا خَیْرٌ لَّکَ مِنْ کُلِّ مَا سِوٰی۔

ای عزیز! طالب را باید کہ زبان خود را دائم در ذکر اللہ دارد و در دل خود ہیچ چیز را راہ ندہد مگر بذکر اللہ

تعالیٰ، حکایت وشکایت طالب رانباشد مگر لِوَجْہِ اللہِ۔

بیت:

خواہم کہ بیخ محبت اغیار برکشیم　　در باغ دل رہا نکنم جز نہال دوست

در صبح شام بلک علی الدوام بذکر اللہ چنان مشغول باشد کہ از خود فانی شود کَمَا قَالَ اللّٰہُ تَعَالٰی یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوا اذْکُرُوا اللّٰہَ ذِکْرًا کَثِیْرًا ۝ وَّسَبِّحُوْہُ بُکْرَۃً وَّاَصِیْلًا ۝ انفاس پاس دار اگر مرد عاقلی تا ہر دو کون تو گردد بیک نفس۔ ای عزیز! طالب را باید کہ ہمہ اعضای خود را بذکر اللہ تعالیٰ وقت صبح وشام مشغول کند کہ در ہر موی زبان یابد و دل خود را در خاصہ حق تعالیٰ بینا گرداند و سر خود را بامذکور سیر گرداند تا ذکر اعضا خود وکل منظورات بشنود و با ہمہ اشیا ذاکر شود و پس بجای ذاکر ہمیں مذکور ماند۔

بیت:

من تو شدم تو من شدی من تن شدم تو جان شدی　　تا کس نگوید بعد ازین من دیگرم تو دیگری

کَمَا قَالَ اللّٰہُ تَعَالٰی فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ وَاشْکُرُوْا لِیْ وَلَا تَکْفُرُوْنِ ۝

ای عزیز! طالب کراگویند اَلطَّالِبُ ھُوَ الْمُسْتَغْنِیْ عَنِ الدُّنْیَا وَمَا فِیْھَا ومقام دوم اَلطَّالِبُ ھُوَ الْمُسْتَغْنِیْ عَنْ ذَاتِہٖ۔ قال علیہ السلام اَلدُّنْیَا حَرَامٌ عَلٰی اَھْلِ الْاٰخِرَۃِ وَالْاٰخِرَۃُ حَرَامٌ عَلٰی اَھْلِ الدُّنْیَا وَھُمَا حَرَامَانِ عَلٰی اَھْلِ اللّٰہِ تَعَالٰی اِذَا بَلَغَ الطَّالِبُ طَلَبُ الْحَقِیْقَۃِ فَھُوَ الْمَطْلُوْبُ۔

ای عزیز من! طالب را باید کہ دل خود را بانواع معرفت حق تعالیٰ بینا گرداند و بینائی خود را در مشاہدہ صَرف کند و دائم در مشاہدہ باشد و بداند کہ مشاہدہ چیست اَلْمُشَاھَدَۃُ رُؤْیَۃِ اللّٰہِ الْمَحْبُوْبِ فِی الْحِجَابِ الدَّقِیْقِ وَحِجَابُ الدَّقِیْقِ ھُوَ الْمَخْلُوْقَاتِ کُلِّھَا کَمَا قَالَ اللّٰہُ تَعَالٰی وَکَانَ اللّٰہُ بِکُلِّ شَیْءٍ مُّحِیْطًا ۝ کَمَا قَالَ اللّٰہُ تَعَالٰی وَمَا تَشَآءُوْنَ اِلَّآ اَنْ یَّشَآءَ اللّٰہُ رَبُّ الْعٰلَمِیْنَ ۝

ای عزیز! بدانی کہ زہد چیست اَلزُّھْدُ ھُوَ تَرْکُ الدُّنْیَا وَ تَرْکُ الدُّنْیَا رَأْسُ کُلِّ عِبَادَۃٍ وَ حُبُّ الدُّنْیَا رَأْسُ کُلِّ خَطِیْئَۃٍ وتقوی چیست اَلتَّقْوٰی ھُوَ تَرْکُ مَا سِوَی اللّٰہِ تَعَالٰی زیرآنچہ مَنْ لَہُ الْمَوْلٰی فَلَہُ الْکُلُّ قَالَ عَلَیْہِ السَّلَامُ حَاکِیًا عَنِ اللّٰہِ تَعَالٰی مَنْ لَہُ قَنَعَ بِیَا مِنْ غَیْرِنَا کُنَّا لَہُ وَمَا لَنَا بَتُّ اَنَالَکَ ہر دوکون بیک چو نہ میخیز ندایشان دم از محبت کجاز ندا گر طالب مای مطلب ہیچ مرادی گزین یافتن ماست ترا جملہ مرادی۔ ای عزیز! بدانی کہ فنا چیست اَلْفَنَاءُ ھُوَ الْخُرُوْجُ عَنْ صِفَاتِہٖ طالب را باید کہ دو عالم موجودات دل خود را بینا گرداند و در دل خود ہیچ چیز موجود نہ بیند و نہ داند اِلَّا وَاجِبُ الْوُجُوْدِ زیرآنچہ کل مخلوقات بتجلیات وَاجِبُ الْوُجُوْدِ داند و مربرو قائم داند۔

ای عزیز! بدانکہ وجود سہ است و بعضی گویند کہ چہار اند وَاجِبُ الْوُجُوْدِ وَجَائِزُ الْوُجُوْدِ وَمُمْکِنُ الْوُجُوْدِ وَمُمْتَنِعُ الْوُجُوْدِ۔ وَاجِبُ الْوُجُوْدِ را ابتدا اوّل و انتہا نیست ہمیشہ موجود است وکل منظورات و جَائِزُ الْوُجُوْدِ آنرا گویند زیرآنچہ ابتدا و انتہا معلوم است وکل معلومات را مُمْکِنُ الْوُجُوْدِ گویند زیرآنچہ در علم معلوم اند و مُمْتَنِعُ الْوُجُوْدِ آنرا گویند کہ خدای تعالیٰ را شریک نیست آنی مُمْتَنِعُ الْوُجُوْدِ است۔ ای عزیز! طالب را باید کہ ہمیشہ اوقات مع اللہ صرف کند وکل انفاس۔

بیت:

انفاس زندہ دار اگر مرد عاقل　　کان ہر دوکون ملک تو گیرد بیک نَفَس

وہفت اندام خود را در طلب معبودی قرار گرداند و دنیا را در دل خود تلف کند و زبانِ خود را از گفتن حدیث دنیا پاک کند و روح خود را باحق تعالیٰ انس گیرد تا بمقام محبوبیت رسد کَمَا قَالَ اللّٰہُ تَعَالٰی فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ ای عزیز! طالب را باید کہ بداند ہر چہ وجود اصلی است ہرگز معدوم نشود اَلْوُجُوْدُ مَوْجُوْدٌ دَائِمٌ لَا فَنَاءَ لَہٗ اَبَدًا اَلْمَعْدُوْمُ دَائِمٌ لَا بَقَاءَ لَہٗ و بدانی کہ فنا چیست اَلْفَنَاءُ ھُوَ الْخُرُوْجُ عَنْ ذَاتِہٖ ھُوَ لَا فَاعِلٌ فِی الْوُجُوْدِ اِلَّا اللّٰہُ اِذَا بَلَغَ الطَّالِبُ فِیْ ھٰذِہِ الْمَنْزِلَۃِ فَلَا

يَبْقٰى بَقَآئُهٗ اِلَّا هُوَ

ای عزیز! طالب را باید کہ خود را مخلوق ومقدور و مامور ومنظور ومرزوق حق تعالیٰ داند برحکم احکم الحاکمین راضی باشد ومسرور باشد۔ ورضائے خالق برضا مخلوق مختلف اند، گاہی قسمت برسر است وگاہی برضعف وگاہی برتنگی وگاہی برفراخی، باید کہ ہمہ چیز از حق تعالیٰ بدانند و ہر چہ از حق تعالیٰ بباید برسر از جان بستانند و برآن قانع شود بلکہ مسرور۔ آنکہ مقام مع اللہ تعالیٰ باشد روزی شود و در میان صابراں گردد کَمَا قَالَ اللّٰهُ تَعَالٰى اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ

و در سلوک سیّد مغربی جمال علوی رحمتہ اللہ علیہ مسطور است کہ اگر مردم ارادت مِنْ دُوْنِ اللّٰهِ کنند موجب شرک است وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ

ای عزیز! چون طالب بعنایت اللہ تعالیٰ جل جلالہ برسر و بنیاد گردد کہ جلال مرکب جمال است پس باید کہ خود را در جلال گزارکند تا در جمال اللہ نیست گردد بفضل اللہ۔ آفتاب جلال است بر در طالب نباید و تابش کند تا آنکہ وَكُلُّ الْوُجُوْدِ غَيْرُ اللّٰهِ شرح نگردد بعد تصفیہ قلب روزی شود کہ عکس عالم طالب در دل خود بِعَوْنِ اللّٰهِ تَعَالٰى معاینہ کند۔ ای عزیز! بدانکہ اکل وشرب از ان طالب برسہ نوع است اوّل اکل در شریعت دوم اکل در طریقت سوم اکل در حقیقت۔ اکل اوّل را باید کہ زیادِ رزاق بخورد و در طاعت معبود گذارد و اکل طریقت را باید کہ در ذات خود فکر کند و اکل حقیقت آنست اکل وشرب را باید کہ در ذات مشاہدۂ حق کند زیرا آنچہ وجود را ہیچ ممکن نیست اِلّا بحق حقیقت، اینجا اکل ماکول در حقیقت واحد است۔

فرد:

قضا شوی فرا ز چون اصل فانی　　چو دریا ہر چہ باشی میدانکہ عین آنی

اِذَا بَلَغَ الطَّالِبُ فِيْ هٰذِهِ الْمَنْزِلَةِ لَا مَوْجُوْدٌ اِلَّا هُوَ ای عزیز! طالب را باید کہ در کلمہ طیب لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ بی حدی استغراق کند کہ از خود فانی شود چوں مقام فنا رسد علیات را حق

تعالیٰ برحسب مراتب مکشوف کند ومحبوب ومطلوب خویش را در ذات خود بہ بیند۔ ای عزیز! چوں بعنایت اللہ تعالیٰ وبفضل اللہ تعالیٰ برین دولت رسیدی پیش تو چیزی پوشیدہ نماند۔ ای عزیز! اِذَا خَلَصْتَ عَلٰی لَآ اِلٰہَ اِلَّا اللّٰہُ رَأَیْتَ الْمَحْبُوْبِ فِیْ ذَاتِہٖ اِذَا یَکْفِی الطَّالِبُ بِفَضْلِ اللّٰہِ تَعَالٰی فِیْ ھٰذِہِ الْمَنْزِلَۃِ اَیْ لَامَوْجُوْدٌ اِلَّا ھُوَ۔ ای عزیز! مومن کراگویند اَلْمُؤْمِنُ لَہٗ خَمْسٌ عَلَامَاتٍ اَوَّلُھَا مَرَضٌ دَائِمٌ وَثَانِیْھَا حُزْنٌ دَائِمٌ وَثَالِثُھَا مَظْلُوْمٌ دَائِمٌ وَرَابِعُھَا صَبْرٌ دَائِمٌ وَخَامِسُھَا فَقْرٌ لَازِمٌ۔ وحدیث قدسی قَالَ اللّٰہُ تَعَالٰی لَوْ عَلَمَ الْاِنْسَانُ مَالَہٗ عِنْدِیْ یَقُوْلُ فِیْ کُلِّ وَقْتٍ یَارَبِّ اَمْتِنِیْ اَمْتِنِیْ وَاَیْزَامَ الْمُؤْمِنِیْنَ طَلَبُ الْمَوْلٰی فَرِیْضَۃٌ وَتَرْکُ الدُّنْیَا وَاجِبٌ۔ طالب وقتی کہ غیر خدای تعالیٰ نباشد آنگہ مع الوجود خفتہ عند اللہ گردد۔ مومن کراگویند؟ مومن رابایدکہ ہیچ مخلوقی را ناحق بدست وزبان مجروح نگرداند وبدین حدیث نبویؐ کارکند اَلتَّعْظِیْمُ لِاَمْرِ اللّٰہِ وَشَفْقَۃٌ عَلٰی خَلْقِ اللّٰہِ وحدیث قدسی اَلْبُغْضُ عِبَادِیْ اِلٰی مَنْ عَبَدَنِیْ خَوْفٌ عَلَیْھِمْ جَھَنَّمَ وَطَمَعَ الْجَنَّۃَ قَالَ عَلَیْہِ السَّلَامُ اَلصَّلٰوۃُ مِعْرَاجُ الْمُؤْمِنِیْنَ بدانی کہ کدام نماز معراج مومن است؟ مومن رابایدکہ از دنیا وضو کند واز آخرت غسل ونفس خود را قربانی ودر دریای فنا غوطہ زند تا مقام رسد وَھُوَ الصَّلٰوۃُ مِعْرَاجُ الْمُؤْمِنِ۔ تکبیر تحریمہ تکبیر اولیٰ راگویند معنیٔ تکبیر تحریمہ چیست کہ برخود حرام کردن ماسوی اللہ تعالیٰ۔ وشغل مومن بر سہ نوع است یکی عبادت دوم عبودیت سیوم ذات۔ عبادت چیست کہ عوض او حور وقصور وغلمان وولدان ونعمتہا بہشت۔ عبودیت چیست کہ عوض او معنی ذات است وبرمحبت است پس مومن رابایدکہ ہم حال طالب۔ ذات چیست کہ از ارادت خود فارغ شود وبعنایت اللہ تعالیٰ وبفضل اللہ تعالیٰ بذات اللہ تعالیٰ برسد۔ ای عزیز! ہر شے را معاوضہ است پس معاوضہ ذاتِ باری تعالیٰ ذات است تا آنکہ از ذاتِ خود فانی نشود بذات اللہ تعالیٰ نرسد زیرا آنچہ فرمان دَعْ نَفْسَکَ وَتَعَالَ اِلَی اللّٰہِ۔ مومن رابایدخود را منظور حق داند قَالَ اللّٰہُ تَعَالٰی اَلَمْ یَعْلَمْ بِاَنَّ اللّٰہَ یَرٰی ○ فِیْہِ اِشَارَۃٌ اِلَی الرُّؤْیَۃِ وَھُوَ تَعَلَّمَہٗ جِبْرَائِیْلُ صَلٰوۃُ اللّٰہِ اَنْ تَعْبُدَ

اللّٰہَ کَاَنَّکَ تَرَاہُ فَاِنْ لَمْ تَکُنْ تَرَاہُ فَاِنَّہٗ یَرَاکَ سِرًّا وَ جَھْرًا درحرکات وسکنات و احوال و اقوال وافعال بندہ حق تعالیٰ پناہ است کَمَا قَالَ اللّٰہُ تَعَالٰی اِنَّ اللّٰہَ بَصِیْرٌ م بِالْعِبَادِ ومرتبہ دوم قُلْ ھُوَ اللّٰہُ فِی السَّمٰوٰتِ وَالْاَرْضِ پس باید کہ السَّمٰوٰتِ دل مراد است وَالْاَرْضِ قالب را تصور کند و بداند کہ در قالب ارادت و قدرت وعلم وخواست حق تعالیٰ محیط است باید کہ از ارادت و قدرت وعلم وحکم وامر خود بیرون آید مقام تسلیم ومسکین حق تعالیٰ روزی گرداند۔

اِعْلَمْ اَنَّ الْقُرْاٰنَ مَکْتُوْبٌ مِنَ الْعَاشِقِ اِلَی الْمَعْشُوْقِ۔ پس بدانکہ ای عزیز! قرآن کلام مجید خدای تعالیٰ است وکتابست منزّل سوئ حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم برآن عمل کردن وہم بدین تبلیغ رسالت کردن حق سبحانہ وتعالیٰ او را محبوب درگاہ خود گردانید ومقصود دو جہانی کرد وشاہی دو جہانی داد وتاج عزت برسر نہاد و درحق او فرمان شد لَوْلَاکَ لَمَا خَلَقْتُ الْاَفْلَاکَ وَلَوْلَاکَ لَمَا اَظْھَرْتُ الرَّبُوْبِیَّۃَ۔ پس بدانکہ ای عزیز! رضای حق خدای تعالیٰ ومتابعت مصطفیٰ علیہ السلام بلکہ رضای خدا تعالیٰ درمتابعت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم کَمَا قَالَ اللّٰہُ تَعَالٰی قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰہَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰہُ ہم دراں قرآنست پس کسی امروز از قرآن خود را آراستہ وروشن ومنور وشائستہ بہ رحمت حضرت نکردہ است او کور شد وتاریکی ومظلوم ماند پس کسی کے امروز قرآن میخواند و فراموش کند و برآن عمل نکند درحق ایشان وعید است کَمَا قَالَ اللّٰہُ تَعَالٰی وَمَنْ اَعْرَضَ عَنْ ذِکْرِیْ فَاِنَّ لَہٗ مَعِیْشَۃً ضَنْکًا وَّنَحْشُرُہٗ یَوْمَ الْقِیَامَۃِ اَعْمٰی ○ قَالَ رَبِّ لِمَ حَشَرْتَنِیْٓ اَعْمٰی وَقَدْ کُنْتُ بَصِیْرًا ○ قَالَ کَذٰلِکَ اَتَتْکَ اٰیٰتُنَا فَنَسِیْتَھَا ۚ وَکَذٰلِکَ الْیَوْمَ تُنْسٰی ○

ای عزیز! طالب را باید کہ دائم در ذکر اللہ باشد واز ذکر اللہ بیرون نشد وخلوت عزلت از حق اختیار کند تا استقامت بذکر اللہ تعالیٰ روزی کند واز خواطر نفی شیطان خلاص یابد ولذات وشہوات وحیوٰۃ دنیا کم کند ازاں ذکر اللہ تعالیٰ وحجت اللہ شیریں پس روزی بروز معرفت حق تعالیٰ حاصل وملازمت کند۔

اَلذَّاکِرُ ھُوَ الْخَارِجُ عَنْ ذِکْرِ مَاسِوَی اللّٰہِ تَعَالٰی کَمَا قَالَ اللّٰہُ تَعَالٰی وَاذْکُرْ رَّبَّکَ اِذَا نَسِیْتَ

بدانکہ ای عزیز! توبہ چیست اَلتَّوْبَۃُ ھُوَ الْخُرُوْجُ عَنِ الذُّنُوْبِ وَالرُّجُوْعُ اِلٰی اَمْرِ اللّٰہِ تَعَالٰی کَمَا قَالَ اللّٰہُ تَعَالٰی الْعَظِیْمُ یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا تُوْبُوْٓا اِلَی اللّٰہِ تَوْبَۃً نَّصُوْحًا○ قَوْلُہٗ تَعَالٰی فَقُلْتُ اسْتَغْفِرُوْا رَبَّکُمْ ط اِنَّہٗ کَانَ غَفَّارًا○ قَالَ عَلَیْہِ السَّلَامُ اَلتَّائِبُ مِنَ الذَّنْبِ کَمَنْ لَا ذَنْبَ لَہٗ۔ پس باید طالب را از تقصیرات وگناہان ماضی باشد توبہ کند واز معصیت بیرون آید پس ہفت اندام خود گرد معصیت گشتن ندہد وشبان روز راعی ہفت اندام خود باشد گرد معصیت گردیدن ندہد۔ چوں بعنایت اللہ برآن استقامت شود پس از تقصیرات ومعصیتی خلاصی یابد در اقوال ودر احوال ودر افعال ہرچہ از وصادر شود ہمہ حسنات باشد۔

ای عزیز! بدانکہ توبہ برسہ نوع است یکے توبہ دوم انانیت سیوم رویت پس باید بدانکہ توبہ چیست۔ طالب را باید کہ نخستین دریں مثنوی عمل نماید۔ مثنوی:

ای وجود تو ہست دیگ لذیذ — چاشنی دار او زبان عزیز
گفتم دیگ گر بود بیا! — کہ سوئے دیگ شر نمی برید
بی باک اوّل اُو را باآب توبہ بشوید — چوں شود پاک نام ای روی گوید

باید کہ تن خود را از خطوظ ولذت دنیا پاک کند کہ زبان خود را از گفتن حدیث غیر دوست پاک کند ودل خود را از محبت سوای پاک کند وسر خود را از رضائے نفس پاک کند پس بہ عنایت اللہ از معصیت صغیرہ وکبیرہ وتقصیرات ودائم سوئے طلب حسنات آید۔ پس روح از قید نفس خلاصی یابد وسوی مقام علیین پرواز کند وسیر الی اللہ تعالیٰ بفضل اللہ تعالیٰ روزی شود توبہ اینست۔

بدانکہ انانیت چیست طالب را باید کہ از غیب حضور آید وہمہ حال خود را ظاہر و باطن منظور ومقدور و مرزوق مخلوق حق تعالیٰ داند پس از خود بینی خلاصی یابد چنانچہ گفتہ اند کہ خود بین خود را نہ بیند چوں از خود

بینی خلاص یافتہ پس مقام فنا حاصل شود ۔ چوں طالب بمقام فنا برسد حق تعالیٰ بکرم خویش علم الیقین و رویت قلب روزی کند پس در ذات خویش وکل منظورات مشاہدۂ حق تعالیٰ کند انانیت اینست ۔

پس بدانکہ ای عزیز ! رویت چیست طالب را باید کہ خود بحق آید یعنی مرتبہ پیش آید و برسر ازاں بگذرد و نظر نہ کند و مرتبہ عالی طلب کند تا از سیر باز نماند چنانچہ حضرت مصطفیٰ علیہ السلام را روزی ہفتاد درجہ ترقی شدی سلطان انبیا از سیر باز نماندی و مقام عالی خواستندی ۔ طالب را باید کہ مقام پیش آید بر آں اقامت نکند و قانع نشود پس حق سبحانہ وتعالیٰ کمال ہمت روزی کند تا بذات اللہ برسد رویت اینست ۔

مشاہدہ چیست اَلْمُشَاهَدَةُ هُوَ الْفِرَاغُ النَّفْسِ وَ الشَّيْطٰنِ پس باید بدانکہ ای عزیز مجاہدہ چیست ؟ طالب را باید کہ شب و روز با نفس و شیطان غزا کند و نفس خود را ہیچ مرادی نرساند تا بمراد گرداند تا از شیطان خلاصی یابد و حق تعالیٰ در گشاید و حضور مع اللہ روزی شود ۔ بعضی گفتہ اند اَلْمُجَاهَدَةُ هُوَ الْاَكْلُ وَ النَّوْمُ وَ الْغَنَاءُ وَ الْفَقْرُ پس بدانکہ ای عزیز ! طالب را باید کہ غنا و فقر اختیار کند بدانکہ غنا و فقر چیست اَلْغِنَاءُ اِنْقِطَاعُ الطَّمَعِ مِنْ غَيْرِ اللّٰهِ اَیْ هُوَ الْمُسْتَغْنِیْ عَنْ غَيْرِ اللّٰهِ تَعَالٰی اَلْغِنَاءُ هُوَ التَّجْرِيْدُ وَ تَفْرِيْدُ عَنْ غَيْرِ اللّٰهِ تَعَالٰی هُوَ الْخُرُوْجُ عَنْ غَيْرِ اللّٰهِ تَعَالٰی كَمَا تَخْرُجُ حدیث قَالَ عَلَيْهِ السَّلَامُ شَرَفُ الْمُؤْمِنِ قِيَامُهٗ بِاللَّيْلِ وَ عِزَّةُ الْمُؤْمِنِ اِسْتِغْنَاءُ عَنِ النَّاسِ وَالْفَقْرُ الْحَقِيْقِیْ هُوَ الْمُرْشِدُ اِلَی اللّٰهِ تَعَالٰی لِطَّالِبِ

بدانکہ ای عزیز ! در شب معراج چوں جبرائیل صلوٰۃ اللہ علیہ حضرتؐ را گفت یا رسولؐ اللہ ! ہیچ مقام ازین بالاتر نیست کہ حق سبحانہ وتعالیٰ بفضل خویش فقر را بر گیرد و بمقام قَابَ قَوْسَيْنِ اَوْ اَدْنٰی رساند قَالَ عَلَيْهِ السَّلَامُ اَلْفَقْرُ فَخْرِیْ

و در رسالہ عربیہ مسطور است قَالَ اللّٰهُ تَعَالٰی يَا غَوْثَ الْاَعْظَمْ قُلْ لِاَصْحَابِكَ وَاَحْبَابِكَ مَنْ اَرَادَ مِنْكُمْ صُحْبَتِیْ فَعَلَيْهِ بِالْفَقْرِ ۔ بدانکہ ای عزیز ! فقر چیست یعنی اَلشَّيْئُ اَوْ لَا شَيْئٌ بے نیاز باشد پس بہشت را آرزوئے کند اَلْمُؤْمِنُ مُلُوْكُ الْجَنَّةِ اینست ۔ پس بدانکہ ای عزیز ! اَلْمُؤْمِنُ

آنِیْسُ الرَّحْمٰنِ کرا گویند کہ زبان بذکر اللہ تعالیٰ کافی باشد ہفت اندام او را کافی شدہ باشد اینست متابعت رسول اللہ علیہ السلام و دل او با اُنس اللہ تعالیٰ کافی شدہ باشد اَلْمُؤْمِنُ آنِیْسُ الرَّحْمٰنِ اینست ۔پس بدانکہ ای عزیز! اَلْمُؤْمِنُ خَوَاصُ الرَّحْمٰنِ چیست کہ جسم او با جسمانیاں باشد و روح او با روحانیاں باشد و سرّ او با حق سبحانہ و تعالیٰ مشرف باشد۔ وجہ دوم چیست کہ درایت باشد این متابعت النبی علیہ الصلوٰۃ والسلام اَلْمُؤْمِنُ خَوَاصُ الرَّحْمٰنِ اینست و روح او با ملکوت باشد وَاللّٰہُ اَعْلَمُ بِالصَّوَابِ۔

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ISBN: 978-969-2220-07-1

Rs: 240